

THE AGITATOR

A SEMI-MONTHLY ADVOCATE OF THE MODERN SCHOOL, INDUSTRIAL UNIONISM, INDIVIDUAL FREEDOM

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THE PASSING SHOW.

THE editor of the Seattle Star, an evening paper belonging to the Scripps syndicate, has been sent to prison for three months and fined \$500 for contempt of court. He criticised the finding of a judge. The judge declared the act criminal, and ordered the "culprit" brought before himself for punishment, with the above result.

The Autocracy of Our Corporation Judges.

The most contemptible feature of the entire system of jurisprudence is the power to punish for contempt outside the walls of the court room. The ends of what the law calls justice does not require it. It is an instrument engrafted into the English system by the judges themselves at an age when they sought and gained autocratic power in that country.

We original Americans have borrowed all our law from England, and we have a very able set of corporation lawyers on the bench. The Seattle judge who sent the Star's editor to jail is one of them. The parties involved is the largest corporation in the state, The Electric Co. vs. The People.

The Electric Co. raised the fare. That is what such companies are organized for. What would be the use of having an electric road between Tacoma and Seattle if some sleek and well groomed gentlemen didn't have the right to say "pay our price or walk?" That was the incentive which inspired these valiant christian gentlemen to invest "their" capital, or the road would never have been built; and the people all along the way would still be hoofing it as their good old grandfathers did.

The editor of the Star thinks the people should tell the Electric Co. what to charge, and that is how he got into trouble with the peoples' "servant," the judge. The editor would no doubt resent any attempt on the part of the state to regulate the price of newspapers. But that is another question. He is in jail now, and I am with him, consistent or not.

He said what he has the right to say, he told the judge what he thought of him and his ruling. His language may have been harsh, his opinions erroneous, his logic bad, still he had the right to express his ideas and every honorable man in the state should stand with him.

The trouble with us is we are altogether too respectful towards the judiciary. Place a rascal of a corporation lawyer on the bench, and straight off he becomes a solon, and we bow to his rulings. The corporations are taking advantage of the weakness in our heads. They have the judges do all their foul work, knowing well we will stand more from a judge than from any other official. There is a limit, however, somewhere hidden away, and one fine morning the corporations and judges will open their front doors and it will fall in on them.

GO WHERE you will capitalism is the same burly, brutal, feelingless ghoul. In Tampa, Florida, where the cigarmakers are making a noble stand against slavery, the minions of the law dragged six women pickets before the boss-owned court, where they were fined \$50 each. It is to the honor of woman that she becomes an outlaw in behalf of her own and her brother's freedom. But no man with the soul of a louse would cry out for protection from a woman, scabs seldom have; and no man with the dignity of a donkey, which corporation judges never have, would bemean himself to answer the cry.

But scab and judge are both valuable assets of the system. They are links in the chain of wage slavery that binds the women of the world no less than the men. And it is a very encouraging sign of the times to see woman awakening to her real position in the world. The Chicago Tribune tells us that when women reach the age of forty they are cast out of the shops and stores, to make way for young and more attractive ones. What becomes of the cast-offs and what's to be done in their behalf? The Tribune answers: Some of them drift into coarser and harder work, such as scrubbing and washing, others become a burden upon their families. The remedy is charity. Let the state levy a tax for the support of a home for maimed and broken down women slaves. The Tribune is not joking. It is a serious capitalist newspaper, brutally frank, as is its class.

Charity is the paliative for all the dirty work of the system. There is no other remedy those who uphold and benefit by the slavery of women dare suggest. Any

other remedy would involve their dividends. To make the young slaves support the crippled and wrinkled ones is the true remedy according to the Tribune.

What do the women think about it? Isn't it time they began to revolt? They must get out and take part in the struggle.

No social war can ever be won without the aid of woman. Some advise her to stay behind and push the men forward. Why should she remain in the rear? If she has the courage and the ability to fight and to lead, her place is on the picket line.

Forward woman, for once in your history do something really worth recording. The greatest struggle, most intense encounter is yet to be written. On to the front then, and do your part.

IN WINNEPEG, Manitoba, the street railway conductors and motormen are on strike. In the dead of winter with the cold as biting as it gets in that northern city, where the thermometer goes down to sixty below zero, men don't throw up their jobs for fun. Only under the stress of great wrong will they strike back at a heartless corporation, that has the economic power to starve and freeze them, and the political power to send them to jail.

Sons of the Rich as Strike Breakers.

A strike is the most serious problem of a working-man's life. A job is life, it is food, it is warmth. To throw it up means to cut himself off from the source of supply.

Do the rich mens' sons, the college boys, who have taken the strikers places on the street cars of Winnepeg, know they are playing with life? Do they know that their sport, their little adventure, may mean death to numbers of children from exposure to want? Do they know what every job they have taken means to the man who left it?

No, the ill-bred parasitic puppies are as ignorant of the meaning of things as they are as a college can make them, combined with their upbringing.

The most contemptible man in modern times is a scab, and the scurviest of all scabs is a college bred scab.

THE Western Federation of Miners have applied for admission to the A. F. of L. on condition that they retain their industrial character. Every man who works in or around a union mine is a member of the miners' federation. This is as it should be. What's the difference what trade a man works at? A union is organized for the purpose of having relations with the boss on something like an approach to an equitable basis. To him a union worker is not a miner or a machinist, he is a slave; and, as he can handle the individual with greater ease than the whole, so he can handle sections of the mass, and play one against the other, to great advantage.

The Western Federation and the Industrial Principle.

Why should a few machinists, carpenters, blacksmiths and engineers, that work around a mine, have their separate unions apart from the great mass of men—the miners? There is no more logic in the proposition than they should, than there would be in a suggestion to organize them according to religion, nationality, or the color of their eyes.

James O'Connell, President of the International Association of Machinists, tried to hold up the miners' charter until he was assured no machinists would be taken into their federation. What protection can the machinists' union give to the few hundred machinists scattered thruout the mining district of the west and north? None, whatsoever, and Brother O'Connell knows it. Without the miners to stand by them they would be helpless. So, for their own good, in the miners' union is where they should be.

O'Connell should not object to the miners organizing the machinists. He should turn his attention to organizing the hundred thousand machinists in the metal industry, where the machinists' union has its place.

O'Connell is head of the metal department, recently organized in the A. F. of L. He sees the necessity of all the trades in the metal industry acting as one, under one central advisory council. His experience has taught him that the bosses, organized, can lick every union, separately, with ease. So he is in favor of industrialism in the metal industry, while he is opposing it in the mining industry.

Of course he will have the technical quibble that there is a difference between the metal department and the miners' federation. But there isn't. The principle is

the same. In the metal industry, where the tradesmen are more or less equally divided it is alright to have separate unions. But in a mining camp conditions are different, and the miners' federation has simply adjusted itself to these conditions.

The interests of the machinists' union's treasury demands the mining machinists, the interests of the machinist is in the miners' union.

The miners' federation was the power that organized the I. W. W. It was for many years a real revolutionary organization, and it is to some extent yet. But a most regrettable reaction set in shortly after the I. W. W. was started, when some of the officials began conspiring against the industrial union.

The conservative element was aroused and voted the miners out of the I. W. W.

The miners' federation is really more inconsistent than O'Connell. It is an industrial union; yet it left the I. W. W. and is now seeking admission to a craft organization. Whether it tends up or down, consistent or inconsistent, the broad principles of industrialism it cannot long escape. No less can O'Connell and the machinists escape it. It is gathering them all up, and will sooner or later land them in one great industrial union. Then industrial freedom will be within their grasp.

ANOTHER god has gone to glory and left the world in greater depths of mysticism than she found it. The departed was a woman, Mary B. Eddy. About forty-five years ago, suffering from a

Christian Science: Its Goddess is Gone.

nervous trouble, she visited a magnetic healer, named Quimby, from whom she borrowed the ideas she later called mental healing. Being a practical woman, she started a school at a high price to teach the science of healing, and wrote a book which she called "Science and Health," the greatest jumble of words it has ever been my misfortune to read. The construction was bad; and the sense was nonsense. She called it "a key to the scriptures," but the scriptures are a. b. c. to the key.

She used the word "science" a thousand times and not once in its proper sense. She made the most daring and ridiculous assertions possible. She said matter does not exist, but she saw that three dollars worth of it got into her hand for every copy of her matterless book she passed out. She established a church in Boston, and women, tired of the old dogmas, flocked to it. It branched out, and Mary sold her book. She died a millionaire, and left a church with about a million followers.

Mark Twain has left us a remarkable desertation on christian science. It is the brightest piece of humor that keen witted humorist ever wrote.

That suggestion does effect cures in cases of nervous afflictions, and that it aids nature in nearly all cases of disease, no one at all acquainted with psychology will deny. All modern physicians use suggestion. I know quacks who have a high standing as family physicians, because of the mental impression they make on their patients. This is especially the case with women patients, who are more sensitive to suggestion than most men. Suggestion has been practiced for time immemorial. It was left for Mary Eddy to establish an institution around that morsel of truth, and die a god and a millionaire in consequence.

THE oil feller, John D. Rockefeller, gave ten million dollars to the Chicago University, as a little christmas gift. This is his final donation, he says. In all

If John D. Work- ed For His Millions!

John has given to that institution thirty-four and a quarter millions, in the last twenty one years. Of course this good godly philanthropist worked honestly and hard for every cent of the money. There may be those who doubt the plain assertion of John's honesty. For the benefit of such calamity howlers I will indulge in a few figures. Nothing clinches an argument like a little arithmetic.

Let us say that John is a good workman and earns three dollars a day. Now let us assume that he has a steady job and works three hundred days every year. We know he is economic, for he told us so. Then we will say that he lived on one dollar a day and save two to give to the education of the poor, who haven't got steady work at \$3 a day.

At this rate of saving it would take John only 57,060 years to earn the little donations he has given to Chicago education during the last twenty-one years.

Honesty and economy thou art personified in J. D. R. JAY FOX.

THE AGITATOR

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PRIMITIVE MAN AND PROPERTY.

Human society as it exists today is not the result of a scheme evolved in the brain of any one man, or in a number of men. It is the outcome of the sum total of experience of mankind and its ancestors from the time life was first generated in the primeval seas, millions of years ago, down to the present moment. During this almost inconceivable period of evolution, from the salamander up to man, the entire course of life has been shaped by the inexorable laws of environment.

No man is the maker of his own destiny. Born into this world he is subject to the conditions which surround him, and the most he can ever hope to accomplish is the discovery of better means of adopting himself to these conditions than did his predecessors. Man has passed thru a long period of remorseless struggle with the conditions of life, and the struggle is yet severe; but it is as nothing when compared with its fierceness during the primitive stages. Then he was a weak creature without any weapons to defend himself from the wild beasts that surrounded him in the forest, without shelter from the elements, and but scant means of procuring food except as nature provided, which was often in a very niggardly manner. As a result of his helpless condition he was forced to use his brains; and once having started to think there is no conceivable end to his possible achievements.

One of the first things his early experience taught him was the great benefits of cooperation. He learned that by uniting with his fellows he could hunt, and defend himself to much better advantage than if he carried on the struggle individually. It was no altruistic feeling that prompted this step, no hankering desire to help his weaker brother. It was purely the egotistic instinct of self-preservation that drew him to the side of his fellows to make theirs a common cause.

Sheer necessity drove primitive men into hords and to that necessity we owe our present society. Primitive man never acted thru any preconceived ideas of right or wrong; having desires for food and sexual satisfaction he always bent his energies to the gratification of those desires, the end always justifying the means. To be sure this long continued association has had the effect of developing sentiments never anticipated at the beginning, which have reacted upon him and caused a complete change in his attitude towards his fellows.

For instance: what are commonly called the altruistic feelings are the outgrowth of this early association, an association which, as I have said, was purely selfish. So great has been the influence of this association that to-day our whole life is based upon it, and existence without friendly social contact with our fellows would be intolerable were it not impossible.

Upon the death of a clansman the surviving members felt the actual loss to the fighting strength of the clan; and the reflection that the brother had actually fought and hunted by their side in the common cause developed in the savage a strong bond of sympathy, and out of this has grown all the finer sentiments which mankind possesses today.

Hunting in common, the savages in their simplicity, having no scientific economists to teach them otherwise, drifted naturally into common consumption or communism. They even lived in common houses, a clan having a house large enuf to lodge all its members. They had no government. No classes or castes existed amongst them; they lived on a basis of equality, the natural condition of society without government and private property.

Thus during a certain period of his early existence, man lived as an anarchist communist. But that condition lasted only for a time. He later developed a taste for private property; and the idea took such a

sharp hold upon him, and so dominated his mind that soon the whole course of his life changed, and the simplicity and equality of the past very quickly became submerged in the greed of individual possession.

Why they came to make this change from communism to capitalism we can judge only by the effect. We know that private property by itself could not have been an advantage in any way to the savage. There was nothing in the idea to attract him. We can, however, readily see that in the natural process of the evolution of ideas the savage would at some stage of his career stumble upon the fact that possession of the things other men need gives power over these men.

If he possessed the most attractive women in the hord, other men would be compelled to pay him tribute before associating with them. If he owned the hunting ground men who hunted there would be compelled to give him part of the result of their labor. The idea of getting something for nothing was the foundation of private property among the savages, and the same foundation is supporting it yet.

The institution of private property changed the whole course of primitive society. Equality became a myth; the property holders became the masters of the propertyless. Classes developed. The Fifth Avenue mansions appeared, with the First Avenue hovels as a background. The primitive savage discovered for the modern capitalist that to have slaves to work gave him a much better living than if he worked himself, and much more time in which to gratify his sensual passions.

As a consequence of private property monarchy soon supplanted the anarchy of no property. The king became absolute and the people subservient slaves. Some people have never been able to overcome the deteriorating effects of this stage of evolution. Central Africa has many examples in point.

Mankind, however, was not content to remain in that state; and gradually the masses, impelled by the lashes of slavery and oppression, began to develop again those ideas of fellowship and solidarity so needful to their emancipation. As a result of repeated revolts and revolutions, the march of despotism has been halted, and mankind has begun its journey back to the state of equality and liberty filled with the valued experience so necessary to our future development.

All the superstitions fostered under despotism are being shaken off. Gods and governments are losing their charm; and while we are yet far from the state of development we denominate as perfect, yet our tendency is onward; and who shall say where we will halt in our triumphant march toward liberty and equality! Let him speak.

"A CAPITALIST" ANSWERED.

When I slipped a copy of THE AGITATOR where the eye of my employer would strike it, I little thought what a commotion it would stir in the "capacious brain" of that great man. THE AGITATOR was surely true to its name. It flurried his egoistic brain and made him explode his bombastic tirade against the men and women who make his bread and feed him.

We are slaves and will remain slaves for ever and ever, amen. The end of progress has arrived. Our bosses' twelve inch guns are lined up across the roadway of evolution, and us "beaten ones" may as well give up the ghost.

That is true capitalistic doctrine, brutally set forth. I have often thought that the agitators overdrew their pictures of the men who happen, more by luck than ability, to be in possession of the sources of power in the world today. I am beginning to think they are nearer the truth than I am.

I do not think it is altogether in the men to be brutal and without ideals higher than twelve inch guns. I believe there is a psychology in the possession of power that stunts the better qualities of men, and brings out the dormant animalism, that should rest calmly in the bosom of the past.

Is that man civilized who boasts that he holds the key to human freedom and will defend his possession with twelve inch guns? Is he human, is he brave, who taunts his shackled enemy with cowardice? Would a humane man torture a fallen foe? I am not hurt by the taunts of this brave man, who gives me fifteen dollars a week for fifty dollars worth of work. He may sink the brutal blade of his ridicule into me, but I will not wince. I will wait. I am a tactician. I am gathering strength. I am not a fool. I will not be bluffed by big guns. My children will be free, if I cannot be. And I hope the future generations of his offspring and mine will live as brothers, not as masters and slaves.

That is my ideal, and I can well afford to wait and "bear the stings and arrows of outrageous fortune." My learned employer says this is "brain rot," and surely he is a wise and noble man.

He says "I believe in liberty only for myself." An observation as foolish as it is ungenerous. How much liberty has he? He can discharge me if he learns who I

am; he can stop the bread from going to the mouths of my babes. Is that liberty? He can bribe the officials to slug and arrest his striking workmen, as I know he did. Is that liberty? He can conspire with other men of his stamp and business to increase prices and reduce wages, which I also know he did. Is that liberty?

He can satiate his peacock vanity by purchasing silks and diamonds and hang them up for show on the person of his doll wife. Is that liberty? He can prod me for being a coward while he confesses I am at his mercy. Is that liberty? He can hire children because they are cheap, and let their fathers walk the streets, cold and hungry. Is that liberty?

Liberty, sir, is to see you see your fellow men free; to see them well fed, well clothed, well housed and happy.

My employer says, truthfully, that all the institutions of the country are at his command. But when he says the case of the working man is hopeless because of that, he is counting without his host.

Did my learned master ever hear tell of the French revolution? If he didn't, I advise him to purchase a copy of its history, and read it. It is the best sedative for capitalistic swell-head in the pharmacy of sociology. His twelve inch guns won't look nearly so big, after he has digested the outlines of that bit of historic unpleasantness. It will teach him a few things he ought to know. It will have a good effect on his pessimism relative to the workingmen's case.

It will teach him that no institution is so great that it will not crumble at the touch of an enraged people.

It will teach him that as labor created the gun, so labor can destroy it, and that the slave of today may be a free man tomorrow.

A SLAVE.

THE TENDENCY OF MODERN SOCIETY.

Close observation will convince us that the evolution of society has some distinct characteristics, a knowledge of which is necessary to a correct understanding of the various tendencies manifesting themselves around us today.

First we will note that the evolution of ideas follows from the simple to the complex, and from the complex back again to the simple. Those at all conversant with mechanics know only too well the truth of this observation. New devices are generally cumbersome and complicated, with numerous delicate parts. Many machines, theoretically correct are practically useless because of the complexity of their make up. But as the mechanic studies more the principles and understands better the practical needs of his machine, he relieves it of its delicate parts and reduces it to a simpler and more perfect mechanism. Within my own knowledge the construction of the bicycle has been revolutionized. The number of its parts have been reduced one half, its cost to one fourth, and its real value as a means of locomotion has been increased five hundred per cent.

The evolution is the same in other spheres of endeavor. So soon as a new idea is evolved the process of improvement by simplification begins at once. In society no less than the arts this tendency is manifest. Observe the simplicity in dress, manners and general mode of life of the people who do the world's thinking. Fancy Hugo, Emerson, Spencer, Marx, Kropotkin or Tolstoy strutting down Broadway in the latest dude outfit! Imagine Mary Wolstoneraft, George Eliot, Olive Schreiner, Charlotte Perkins, or Voltarine De Cleyre fluttering about in the gaudy trappings of a Fifth Avenue belle, with her frills and flounces and glittering jewels. The image is at once ridiculous. Why? Because we feel that these men and women have minds to attract and need no outward show, and that their large sense of the vanity and childishness of these decorations inspire abhorrence rather than desire.

In organization the movement towards simplicity and anarchy is steadily growing. Formerly the mode of procedure was from the top down. The king was the initiator of all change. The common man had no right even to suggest any line of action, under heavy penalty. Today the order has been reversed. It is now the common theory that from below must come the initiative, and when a ruler like Roosevelt stretches the law to get more power, he is regarded an usurper.

Compare the laborious and difficult system of characters employed by the Egyptians to write their thoughts, with our modern shorthand for a good illustration of this point. Nowhere is perfection reached by complexity; and the whole trend of evolution is towards simplicity, every real reform is simpler than that which it is intended to reform. Later we will see how thoroughly anarchist communism accords with this tendency.

We have been told that it is useless to speak of anarchy today, when the whole trend of society is towards concentration, and the consequent subjugation of the individual to society. Those who let the dead do, their thinking will be content to repeat this mistake which, indeed, on its surface appears quite plausible.

THE AGITATOR

LABOR TRIUMPHANT.

Hail! mighty thing of brain and brawn,
Whose head and hands uphold the world.
Hail, Conqueror! Awake! the dawn
Of thy day comes apace; and hurled
Into the limbo of the past
Will be thy wrongs, if thy strong hands
But pull together and hold fast
Each right when gained. But thy demands
Backed by thy manhood's might must be;
Thou canst not win with half thy power.
Waken! Unite! Then, like the sea,
Thou art redress. Lo! the hour
Is ripe. The hands of Time and Fate
Point to the dawn, and from its sleep
Of ages, heavy-eyed and late,
But not too late its tryst to keep--
Great Labor wakes and, with wide eyes
Of wonder sees his giant form,
Begins his force to realize:
And, looking on the pigmy swarm
Which fattens on him, and with chains
Of golden tissue binds his brawn
And its colossal strength restrains,
Laughs, half in rage and half in scorn;
And, breaking, one by one the bands
Of matted gold his own hand wrought,
Rises triumphant, proudly stands
Upon the world his toil hath bought
And paid for many times in coin.

EDMUND DEFREYNE.

Yet if we examine closely the factors at work around us we will not be alarmed at the declamation.

That the invention of machinery has had the effect of bringing large numbers of workers into the factories and has had the further effect of combining various small factory managements into large corporations are truths readily admitted. But does the herding together of workers and bosses destroy the possibility of anarchy? On the contrary it is this concentration of men and women that give rise to the need of liberty. Where there is plenty of liberty, liberty is not a question. It is only when they are hedged in by restrictions that the need arises for them to discuss the question of removing the restrictions. Were it not for the factory system anarchy would yet be an academic question purely.

The fact is we do not study closely enough the manner in which the human mind acts and reacts upon its environment; and, lacking such study we are often misled by mere appearances. It is to this cause we must attribute most of the nonsense we hear preached in the name of socialism. There is more individuality in the factory than on the farm. The human mind will not be suppressed while it has a morsel to feed upon. And the suppression of the factory and of the Russian government only intensifies its longing for freedom.

What many reformers, who are blinded by the theoretical effects of capitalism, and a narrow conception of history, will not permit themselves to see is: that liberty no less than bread plays a large part in the social economy of the civilized man; and far from liberty being a problem only of primitive life, it was never really so vital a problem in any age as it is today.

Another dead argument borrowed from an old book I must not pass by without a word or two. It is the one which tells us that so pronounced is the concentration of industry that already the middle class has been almost completely wiped out by the few great captains of industry who have almost gobbled up the entire wealth of the world. This "argument" is the mainstay of social democracy, and despite all the evidence of fact the social democrats maintain it.

That the rich are getting richer, and that some rich men by reason of superior capacity and better opportunity, are getting richer faster than others, is quite natural. But that the middle class is being eliminated is quite wrong.

In fact the middle class has never been so securely entrenched as it is today. Small factories have disappeared. Yes. But what has happened is not that the small manufacturers have been driven to the wall, but that they have adopted the co-operative idea and united their factories, for the double purpose of greater economy, and as far as possible of the elimination of the purely needless element of competition.

The middle class has united for the better protection of their interests, just as the workers have. Instead of each individual manufacturer engaging in cut-throat competition with his neighbor, his neighbor and him unite their capital, hire a manager to run the business, and go off to the sea shore and enjoy in ease and comfort the benefits of co-operation and, wonder why the idea had not struck them long before.

The stockholders of every large corporation are counted by the thousand. The Pennsylvania R. R. Co. has 25,000, and the steel trust a larger number of share

holders. Who are the trust stockholders anyhow? Poor widows and workingmen?

Look over your tax report and see the great increase in the number of large taxpayers. Go to the summer resorts and note the increase in the number of patrons. Go to the middle class resident district of any city and see how many deserted houses you will find. On the contrary you will see numbers of elaborate new houses being built to accommodate the increased wealth and number of the middle class.

Yet we are told that the middle class is being reduced to the ranks of the proletariat; and that by alleged scientific thinkers who overcome us with learned phrases about the materialistic conception of history, etc. But the truth is, the socialists have a theory old and strong according to which the world should move; and the mere fact that the world will not obey the theory is to them no good reason for giving it up.

The wave of reaction we see today on the capitalistic sea is only a ripple compared with the great undercurrent of thought that is carrying us steadily and surely towards liberty and equality. M. J. MURPHY.

REFLECTIONS OF AN OLD AGITATOR.

The difficulty of the present day and with us is, we are bullied by institutions. A man gets up in the pulpit or sits on the bench, and we allow ourselves to be bullied by the judge or the clergyman, when, if he stood side by side with us on the brick pavement as an individual, his ideas would not have disturbed our clear thoughts an hour.

Stand on the pedestal of your own individual independence. Summon those institutions before you, and judge them.

Men blame us for the bitterness of our language and the personality of our attacks. It results from our position. The great mass of the people can never be made to stay and argue a long question. They must be made to feel it thru the hides of their idols. Eternal vigilance is the price of liberty.

Power is ever stealing from the many to the few.

The manna of popular liberty must be gathered every day or it is rotten.

The hand entrusted with power becomes the necessary enemy of the people.

Only by continual oversight can a democrat in office be prevented from hardening into a despot.

Only by uninterrupted agitation can a people be kept sufficiently awake to principle not to let liberty be smothered by material prosperity.

Every government is always growing corrupt. Every secretary of state is, by the very necessity of his position, an apostate. He is an enemy to the people, of necessity, because the moment he joins the government he gravitates against the popular agitation, which is the life of the republic.

The public that sinks to sleep, trusting to constitutions and machinery, politicians and slatesmen, for the safety of its liberty, never will have any.—Wendell Phillips.

WAGE SLAVERY.

Today the man who works for wages, either by the hour, week or month, has no knowledge of the value of his work or the value of the product of his work. He is paid a wage which, according to the "iron law of wages," is only the amount necessary to provide him with food, clothing and shelter, so that he may continue working for his boss. The wages vary in different parts of the country, only so much as living conditions are either higher or lower and he must adopt himself to the fixed wage or starve.

The wage worker does not know why certain jobs pay 17 cents an hour and other jobs pay \$100 a month. He only knows that for certain work a certain wage is paid in all parts of the civilized world. Being compelled to accept conditions as they are, he has never questioned the value of the product of his work. Wage slavery is a mystery. There is no apparent slavery to the man who can at any time quit his job and look for another master.

In the days of feudal slavery, when only the priest and noble had the advantages of a liberal education, the peasant or serf of the eighteenth century, though unable to read or write and whose world was limited to his master's field or estate, was still able to understand his position in society and there was no mystery about it.

He was given an acre or two of ground, which was his and his children's to enable them to supply the necessities of life. Its use was granted him so long as he worked for and supplied his feudal master with all his necessities and luxuries. He worked perhaps two hours to provide his own absolute needs and ten or twelve hours for his master. He could see the inequality of the arrangement, but resigned himself to the will of God as he was told by the priest, who acted as his master's representative.

Today the slave's material condition is better, tho his

position in society as shown by the written law, is that of servant or slave. No man is free whose right to work, so that he may live, depends on the interests of another man. Today the mastership is determined by the ownership and control of the land, the factories, the mines, the stores, the railroads and the immense and complicated tools that are now used. The slave condition is shown by the wage worker's dependence for even existence upon the master, who has the power to deny to the worker, at any time, an opportunity to work, so that he could receive the wages which would enable him to maintain his existence.—Hugh M'Gee, in *The Socialist*.

Government claims it protects us from foreign foes. The Anarchists say we have no foreign foes except foreign governments. We have no fear that the workers of Europe will invade us. It is the governments of Europe that are the invaders.

THE WORKERS' UNIVERSITY.

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Books and Pamphlets For Sale By the Agitator Publishing Association.

Thoughts of A Fool.	1 00
The King and the Anarchist.	10
The Cost of Something for Nothing. J. P. Altgeld.	1 00
The New Hedonism. Grant Allen.	5
The Moods of Life. Poems. W. F. Barnard.	1 00
The Tongues of Toil, Labor Poems. Barnard.	1 00
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The Chicago Martyrs: The famous speeches of the eight Anarchists in Judge Gary's court, and Altgeld's Reasons for Pardoning Fielden, Neebe and Schwab. Postage, 5c.	25
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Freeland: a Social Anticipation. Theodore Hertzka. cloth, \$1; paper	50
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Law and Authority. Kropotkin.	5
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Do You Want Free Speech? J. F. Morton, Jr.	10
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Who Is the Enemy, Anthony Comstock or You? Communism and Conscience, Pentecost and Paradox. E. C. Walker.	20
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Anarchism vs. Malthus. C. L. James.	5
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The Bomb, Frank Harris. A powerful novel based on the Chicago tragedy of '87; cloth.	1 00
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Essays on the Materialistic Conception of History, by Antonio Labriola. Cloth, 246 pages.	1 00
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Looking Forward, a treatise of the status of woman and the origin and growth of the family and the state. Philip Rappaport, cloth, 234 pages.	1 00
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The American Esperanto Book, a compendium of the international language. Arthur Baker.	1 00
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The Origin of the Family, Private Property and the State. Frederick Engels.	50
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The Evolution of Property "	50
Stories of the Struggle. Morris Winchevsky.	50
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Human, All Too Human, Nietzsche.	50
The Rebel at Large. A novel by May Beals	50
Darrow's Speech in Defense of Haywood.	25
Crime and Criminals. C. S. Darrow.	10
The Open Shop. "	10
No Guilty. John Spargo.	10

THE AGITATOR

CHRISTMAS, A CRITICISM.

It was with deep regret that I read in your last issue the article "Christmas" by Fred Moe, because in the first place it showed so much ignorance on the part of writer about the things he was talking about, not seemingly knowing the difference between religion and theology; the one being a system of ethics, a moral science, and the other its interpretation. Religion is always one, but its interpretations are many.

Thru the whole article runs a line of deepest ignorance of the symbolical language of the New Testament. Even his statement that the name Christ is taken from the Hindu Krishna, shows that his knowledge only floats on the surface. The name Christ is derived from the Greek Chrestos. What is the use of writing such articles? I do not know. Does the writer give us something better in its place? Breaking down is very easy, we know that.

BRAAMS.

With fine spun codes of ethics we have no quarrel. It is the practice we oppose. Christianity is judged by its fruits. It matters not how good a system may have been, how ennobling it might be, if it works out to the detriment of the race it must be abolished. Christianity is today the greatest enemy of progress. It is the most powerful weapon in the reactionary armory.

What I mean was well illustrated the other day by the German Kaiser in a speech to the Benedictine monastery: "What I expect from you is that you will continue working in the paths of your forefathers and support me in my efforts to maintain the people's religion. This is all the more important because the twentieth century has liberated ideas which can only be successfully combated with the aid of religion and the support of heaven. This is my firm conviction. The crown which I wear can only guarantee success here if it is based on the word and personality of our lord."

"As a symbol of this, I have presented the crucifix to this church in order, as I said in my letter, to prove that the government of the christian princes can only be carried on in the spirit of our lord, and that they should help to strengthen the religious feeling which is innate in the Germanic races, and increase respect for altar and throne. Both these go together, and must not be separated. Therefore, I promote with my whole heart the aims which you are pursuing, and in the future as in the past, will grant you my favor and my protection."

Isn't that plain enuf? What's the value of theorizing in the face of such frank, lucid statements? "The 20th century has liberated ideas that can only be successfully combated with the aid of religion and the support of heaven." Mark that in your note book.

What are these ideas the Kaiser wants to kill? Need I recite them here? Ask the enslaved masses moaning under the weight of capitalism and government. Ask the millions of hungry and cold toilers grovelling in the mire. Ask the thousands of children dying every week for want of proper nourishment.

And you object to us tearing down the cause of all this misery and death! I repeat, with Moe, that Christ is a borrowed character, taken wholly from the Hindu, by a people too miserable of intellect to invent an original one. Whatever of good he may have been to the besotted slaves of the past, he is now the god of tyranny and must be destroyed as an enemy to humanity. J. F.

IN BEHALF OF OUR JAPANESE COMRADES.

Resolutions adopted at the large international Japanese protest meeting held recently in Chicago:

Whereas, The Japanese government has sentenced twenty-six men and women to death, and

Whereas, Those condemned have not been given a fair hearing or a just trial; and,

Whereas, No evidence has been given to show that the condemned are guilty of the crime they are charged with; and,

Whereas, The condemnation of these brave men and women is a direct effort on the part of the tyrannical government and an insatiable ruling class to suppress freedom of speech and press, and to prevent the awakening of the Japanese working class; and,

Whereas, An attack on free speech and free press in any country is a blow to the workingmen of the world; and,

Whereas, Francisco Ferrer was condemned to death by a military court by a similar government, we demand for our Japanese friends a civil, not military, trial. Therefore, be it

Resolved: That we hereby vehemently protest against the judicial murder of the Japanese under sentence, and that we demand for them the publicity of a fair trial; also

Resolved: That we extend to the Japanese who are struggling for economic emancipation and freedom our heartiest sympathy and the assurance of our moral and financial support, feeling that any injustice to the liberals and radicals of Japan is a blow at the welfare of humanity.

THE FRESNO MOB.

Fifty men are in prison at Fresno, California. Not one of them has violated a written law. Each of the fifty stood on a soap box and discussed with his fellow-men their just grievances. And therein lies the crime. Working men should bear their ills in silence.

It is not good for business that workmen should discuss anything, except the road to heaven. The man in the moon looks down and laughs at the bungling, calous-pawed toiler assuming the right to talk publicly about wages and things quite beyond his powers. But he does it and gets into trouble.

Fresno is a nice, quiet, sunny little town, and would seldom be heard of outside the state, did not a band of brigands, bearing a banner with the treasonous letters I. W. W. on it, boldly walk in and begin preaching the strange and unwelcome doctrine of brotherhood and equality. And the criminality of the band lay in the fact that they wanted the things they asked for here below.

For years the denizens of Fresno have been horanged by froth mouthed sky pilots, who lauded the virtues of poverty, but never failed to take a collection. Sky talk doesn't hurt business, it helps it; and therefore cannot obstruct the streets. The people can go to hell, or they can go to heaven; the undertaker gets his rakeoff in either case. It is the cursed earthly talk that upsets the calculations of the man behind the dollar,—therefore the jailing of the fifty. But they could have been handled nicely, only another fifty came to take their places on the soap boxes. They established a camp outside the city limits, and began in a very business-like way to beat down the barriers to freedom of speech set up by the police at the bidding of the big interests.

Nothing disturbs an enemy like determination, and daring. Make some move he has not figured on, and his game is up. Napoleon conquered Europe by the possession of these two attributes.

The pinhead police of Fresno gave up the ghost when they heard of the camp, and saw the inpour of I. W. W. speakers. They suddenly discovered there was no law to prevent speaking, and the speaking began. But it was too strong, it was too earthly. It had to be stopped. The jail was full. Now what was to be done?

Ah! The mob. "The citizens must now act" said the mayor, and he winked at the chief of police; and the chief passed the wink along. The thugs were gathered and attacked the I. W. W. speakers on the street. The mob then descended on the camp, outside the city, beat its valiant defenders by the sheer force of numbers, and burnt it to the ground, with all its contents of clothing and provisions.

Is this going to be the end of the fight in Fresno? Are we going to be defeated by that cowardly, contemptible trick? By no means. Let every fellow worker do his part. On to Fresno, if you can. If you can't, help those ready to go and fight it out.

Re-establish your camp, and talk to your fellows. Free speech must and will be maintained, or the shackles of slavery will be riveted so tight upon our limbs they will never be broken.

Every decent man in Fresno is ashamed of the city, and those who have kept aloof in the past will now be arrayed on the side of freedom.

FRED MOE.

NOTICE.

Dr. M. Rasnick will shortly start on a trip in the interest of THE AGITATOR. He will organize AGITATOR groups, establish agencies, solicit subscriptions, etc. Comrades and fellow workers are requested to write to Dr. Rasnick at 1315 N. 27th Street, Philadelphia, Pa., care of Rubenson.

WHERE TO GO.

Under this heading we will publish, free, the cards of radical lectures and reading rooms.

Chicago: The Francisco Ferrer Club, free library and reading room, 1015 S. Halstead.

Seattle: I. W. W., hall and reading room; lectures Sunday evenings, 211 Occidental ave., rear.

Tacoma: I. W. W. hall and reading room, 723 Commerce st.

New York: Harlem Liberal Alliance every Friday at 8 p. m., at Fraternity Hall, 100 W. 116th St., corner of Lenox.

San Diego, Cal.: I. W. W. free reading room, 834 4th.

EMMA GOLDMAN'S MEETINGS.

Buffalo, N. Y., Jan. 8, Frashinn Hall, at 3 and 8 p. m. Tickets on sale at Dr. Gustav A. Pahl, 731 Ellicott st.

Pittsburg, Jan. 11 and 12, Catan Hall. Tickets on sale at Mrs. N. Selden's 1801 Center avenue.

Cleveland, Jan. 15, 3 and 8 p. m. at Pythian Temple. Tickets of Adeline Campney, 1438 E. 63rd.

Columbus, Jan. 17 and 18, Red Lion Hall. Tickets at J. F. Lenton, 11 N. High St.

Cincinnati, Jan. 20-1-2, Odd Fellows Temple. Tickets at Daniel Kieper, 530 Walnut st.

Comrades may get cards for distribution where the tickets are on sale

THE AGITATOR will be on sale at all meetings.

HOME LIFE.

A new school house of two large, well lighted, well ventilated, rooms, is one of the late additions to our community. The plan of light inlet is in accordance with the best ideas, coming from one side only, and flowing over the shoulders of the pupils. The workmanship is good; and the architectural outlines very pleasing to the sense of beauty.

Besides providing for the education of the young we still keep putting knowledge into our more hardened heads.

The reading class that meets every Friday evening at Comrade Levin's, is well attended, and the discussion which follows the reading, bringing out the numerous phases of the subject, is very instructive.

The Esperanto class meets at Comrade Allen's every Sunday evening. The confusion of speech is the greatest obstacle to the interchange of ideas between the people of different countries. We have a common ideal, a common cause, a common enemy and a Babel of tongues. Dr. Zamenhof has given us the much needed avenue, thru which we can all pass with ease. Esperanto is spoken by over a million, already, in all parts of the world. Our European comrades are publishing propaganda pamphlets in this new language.

We celebrated Christ's birthday by an entertainment that made a mockery of the institutions of the people who call him God. An All Nations Peasant Ball, it was called, and many of the nations were represented by costumed mimics. The hall was overhung with tempting, luscious fruit dangling among evergreens, and a strong force of police to see that nobody got away with it. There was real fun. Every thief caught was fined five cents or served half an hour in jail. The court did a rushing business while the fruit lasted, and many thieves got away. Then there was the mock preacher, and the marrying and divorcing, and the dancing which lasted until two a. m.

To the Homeites the committee desires to state that it aimed to make this a break even affair, but finds itself with \$8 left over. This money will be used to help pay the expenses of some other entertainment.

RECEIPTS.

Quinn, \$5; Lavroff, \$2.40; Eyges, Turner, Raasch, Gibbons, Lescher, Warvaroff, Engvalls, each \$1; Bowle, Axelson, each 50c; Raymer, 30c; Apple, Koff, Hoff, Weingarten, each 25c.

FINANCING MODERN SCHOOLS.

FRANCISCO FERRER, martyred founder of the modern schools, bust 9 inches high, express prepaid, \$1.50. Large wall portrait of Ferrer, 25 cents.

EUGENE V. DEBS, beautiful medallion in plaster, by mail postpaid, 25 cents. Bust, 9 inches high, \$1.50.

THE MODERN SCHOOL,
601 Columbia St., SEATTLE, WASH.

SOME VERY WORTHY PERIODICALS.

<p>"SOLIDARITY."</p> <p>A weekly revolutionary working class paper.</p> <p>Published by P. O. Box 622, I. W. W. NEWCASTLE, PA.</p>	<p>"MOTHER EARTH"</p> <p>Monthly Magazine Devoted to Social Science and Literature. 10c a copy. \$1 a year</p> <p>EMMA GOLDMAN, Publisher 210 E. 13th. St., New York, N. Y.</p>
<p>"FREEDOM"</p> <p>A Monthly Journal of Anarchist Communism.</p> <p>36c per year.</p> <p>127 Ossulton Street, London, N. W., England</p>	<p>"INDUSTRIAL WORKER"</p> <p>A Weekly Agitator For Revolutionary Industrial Union.</p> <p>Published by I. W. W., 236 Main st. Spokane, Wn \$1 a year, Foreign, \$1.50</p>
<p>"THE FIREBRAND."</p> <p>To burn away the cobwebs of ignorance and superstition.</p> <p>Monthly, 50c a year.</p> <p>SWEDEN, TEXAS.</p>	<p>"FREEDOM."</p> <p>A monthly journal devoted to the destruction of superstition and the uplift of the under dog.</p> <p>\$1 a year. 10c a copy.</p> <p>789 Mission Street, San Francisco, Cal.</p>

HENDERSON BAY ROUTE—Steamer **Tyconda** leaves Commercial Dock, Tacoma, for all points on Henderson Bay, including Home, week days at 2:30 p. m., returning next morning. Sunday at 8 a. m., returning same day.

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NORTH BAY ROUTE—Steamer **Tyrus** leaves Commercial Dock, Tacoma, for all points on North Bay every Monday, Wednesday and Friday at 10 a. m., returning next morning.

LORENZ BROS., OWNERS.